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THE SEQUEL TO

Random Shots;

OR

The Wisdom of Holy Writ.

BY

DAVID LIONEL PALMER.

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Entered according to Act of the Parliament of Canada, in the year one thousand eight hundred and ninety-two, by D. L. PALMER, at the Department of Agriculture.

The Sequel to

RANDOM SHOTS ;

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To introduce a new system that will supersede or seriously interpose between other systems has always been a difficult task.

Parables are sweet to the taste, but when explained become bitter.

Men seem to love the truth, and when the truth is expounded to them the truth is no longer truth.

What a man thinks to-day he contradicts to-morrow. Yesterday he was charitable, to-day he is cruel. If you tell him the day has been pleasant, he has doubts as to your sincerity ; and if another person meets him shortly afterwards, and tells him that the atmosphere is unpleasant, he boldly asserts that he never enjoyed finer weather. And when a book is published dealing with plain facts and literal truths, he condemns it before reading it. When he does read it, he sees nothing in it, because he had no hand in it.

When I published Random Shots ; or, the Wisdom of Holy Writ, I was aware that it might have been in better shape. But, knowing the uncertainty of life, I hastily put it together, and in such a form that he who would have the courage to criticise it would have to criticise the Bible ; hence such dead silence on the part of orthodox scholars.

People nowadays do not wish to be converted to the truth, because in doing so they must necessarily admit that their whole life has been a lie.

Poor Galileo when he confounded the religious opinions of his day was cast into prison for his pay.

Every schoolboy now knows that the world is not a quagmire.

When Harvey discovered that the blood circulated, not one of his confreres admitted the fact.

When poor Watt built his boat of steam, he was not only disbelieved but treated with contempt and insults.

When Sir William Logan visited the Laurentian rocks to thoroughly elucidate the geology of Canada, the people in that neighbourhood thought him crazy. And likewise, when the good man of the house came to proclaim the acceptable year, they said, "This fellow is mad."

The good Samaritan told us that the time would come when he would no longer speak to us in parables but in plain truth. He also told us that when two-thirds of the people were destroyed, still many would not believe.

I shall endeavour, notwithstanding these terrible truths, to explain the passages quoted in *Random Shots*; or *The Wisdom of Holy Writ*, and bring out into bold relief the great moving power of all things. Though I may not live to see my heavy task accepted, I am, nevertheless, fully satisfied that it is the last stroke on the Anvil of Time. The last invention, Electricity, could not come sooner; but it is accompanied by a revolution of society. History must repeat itself.

If the world globes itself in a drop of dew, perhaps by studying its composition and internal movements we might learn why the needle of the compass points to the North, and, also, the action of the pendulum at the poles.

If we commenced at Genesis, having faith in our task, and seeing how, when the spirit moved upon the waters, we might learn of the Father what that breath of life was, what made the world, who the Son is, and when was He in the bosom of His Father.

We are told that God is a consuming fire, and science has shown us that a drop of water contains a spark.

When we look at the acorn and the oak, we need not be surprised at the length and breadth of a man's days. Perhaps by commuting the whole we should arrive at his number six hundred threescore and six, and know why he must fall seventy times seven.

If we studied the tendency of nature, we might weigh Leviathan, imagine the great whirlpool, and learn how we are salted and refined as gold.

When John spoke of decreasing, he referred to decay.

To decay means to increase, say a grain of wheat ; for nothing is quickened unless it dies. These proofs are evident in the words of Him who increased in wisdom and stature and in favour with God and man.

"Marvel not that I said unto thee : ye must be born again."

Paul is very wise on this subject, and shews us that Eve will be saved in child-bearing, which explains what was told to the mother of the human race : "In sorrow thou shalt bring forth children."

When Christ was crucified, that stated in Genesis was verified : "It shall bruise thy head, and thou shalt bruise his heel." Or, as Paul puts it : "The old man crucified."

In nailing His body to the cross, He nailed our bodies also, that sin might be destroyed. Therefore, if He died for us He also died for Himself.

When we read the lamentations of David, we can readily understand the philosophy and cunning of Paul : "If we believe not, yet he abideth faithful ; he cannot deny himself !" In Psalms, He cries : "My God, my God, why hast thou forsaken me ?" Nine hours after being nailed to the cross we again hear the same cry, "Eli, Eli, lama sabachthani ?" David again said : "The Lord hath said unto me, Thou art my son ; this day have I begotten thee." Here the philosophy of Paul comes in again to prove the assertion : "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ?" David again, speaking of himself, foretells what took place at Calvary. In speaking of the assembly of the wicked, he said, "They part my garments among them, and cast lots upon my vesture."

Is the identity complete yet ?

He foretells in Psalms, that in His thirst they would give Him gall and vinegar to drink. And when the King came to Golgotha, did they not give him vinegar to drink mingled with gall ?

Is the mutual relationship still doubted ?

Let us come to compositions.

Jacob, before his death, called unto his sons, and said, "Gather yourselves together, that I may tell you that which shall befall you in the last days."

To Joseph, he said, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.

"The archers have sorely grieved him, and shot at him, and hated him ;

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd the stone of Israel).

"Even by the God of thy Father, who shall help thee ; and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb.

"The blessings of thy Father have prevailed above the blessings of my progenitors—unto the utmost bound of the everlasting hills ; they shall be on the head of him that was separate from his brethren."

The instinctive knowledge of returning to this fleeting breath, and of the identity of persons, we also find in the son of Beor, who when called upon to curse prophesied : "I shall see him, but not now ; I shall behold him, but not nigh ; there shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

In Isaiah, we see the inworking of Godhead, shewing how the natural man resolves himself into the spiritual man : "And even to your old age I am he ; and even to hoary hairs I will carry you ; I have made, and I will bear ; even I will carry, and will deliver you. To whom will ye liken me, and make me equal, and compare me, that we may be like ?" Does this not sound like : "I am till you grow old !" See what it says in Genesis : "And the Lord said : My spirit shall not always strive with man, for that he also is flesh !"

Isaiah is very plain again : "I am sought of them that asked not for me ; I am found of them that sought me not ; I said behold me, behold me, unto a nation that was not called by my name.

"I spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts.

"A people that provoketh me to anger continually to my face ; that sacrificeth in gardens, and burneth incense upon altars of brick."

We will be told by would-be biblical scholars that Isaiah did not speak of himself ; but Isaiah has a friend in Paul. I here quote from Romans : "Esaias is very bold,

and saith: I was found of them that sought me not: I was made manifest unto them that asked not after me."

"But to Israel he saith: All day long I have stretched forth my hand unto a disobedient and gainsaying people."

Now, in the words of Paul: "I will shew you a more excellent way: The spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn." It was not only in the time of Isaiah that He preached the gospel to the poor, for we see Him at Nazareth in the synagogue, "and there was delivered unto Him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written.

"The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

"To preach the acceptable year of the Lord.

"And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

"And he began to say unto them: this day is the Scripture fulfilled in your ears."

Isaiah shows us the way and the definition of remnant: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Does this explain: "I came to save that which was lost?" Or who can explain a remnant?

Will He come again to save that which was lost:

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him."

But I suppose my readers are still doubtful! Yet, I hope they will read closely that part of Paul's epistle to the Hebrews, pages 60 and 61.

So you see, when the good man crossed the brook Cedron, and shed tears, they were not his first tears.

Well might He be considered a man of sorrows. Remember here I speak in the plural sense.

And Luke is very plain on the subject, and after repeating the words of Christ as to who the Son is: "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him;" like a good son himself records the genealogy of the man of tears, commencing from Joseph, till we again find Him the Father of Seth and the son of God. This shows us the meaning of "King of Kings, and Lord of Lords." Such was Adam, such was Christ! The one looking at the other could well say, "That man's Father is my Father's son!" Had the good man said, I am he that was, I presume my readers would still be doubting. Well, I suppose the devil will have his way. Yet, he is "an angel of light."

I gave out a riddle at page 28; is it solved here? I also quoted Milton at the same page, that ye might know what the seed meant. I also gave ye a short quotation from Shakspeare, which agreed well with the fact that "Levi was in his father's loins when Melchisedec met him. Seeing that Levi was in the loins of his father, why not a king in the guts of a beggar? And seeing that a man may act, even liquidate his debts in the loins of some one, or pay an insult due, evidently, "There is a medium in all things. There may be a difficulty in getting back here for some, but what must it be, and how long must be the journey for the rich and slothful man to pass through the eye of a needle—the All seeing-Eye?" Therefore, it may not be disagreeable to see a harassed peddler gauging the symmetry of a peeled pear. These truths verify the fact that "every secret is told, every crime is punished, every virtue rewarded and every wrong redressed, in silence and certainty." If we believe these truths, we may know why charity comes back compounded.

The Bible was evidently written in a mysterious manner for our instruction in time, and if an "eye for an eye" means "tit for tat," then our boasted will falls to the ground.

We see in the speech of Lamech the biter bitten: "For I have slain a man to my wounding, and a young man to my hurt."

We find John the Baptist called, as was Jeremiah, and

all he did was to announce and proclaim the only begotten Son of God, and then he died. Yet, Christ said, "Among them that are born of women, there hath not risen a greater than John the Baptist." Now, where does his greatness come from? Does the Bible explain this conundrum? Let us see.

We find in Malachi (God's messenger) why John was a great prophet :

"Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord."

In Mark, page 70, we hear of him again, and in Matthew, pages 70 and 71, we learn of his mission. But in Matthew, chaps. 11 and 17, page 71, the language is too plain to be questioned. Christ said, "And if ye will receive it, this is Elias, which was for to come."

He not only tells us that Elijah had been here before, was here ; but that he must come again and restore all things. This explains the chap. in Matthew, page 89. It also explains Revelation chap. 10 : "And he said unto me, thou must prophesy again before many peoples, and nations, and tongues, and kings." And it also verifies that stated in the 21st chap. of John, page 37.

It may be quite possible that Darwin was right, and that man did come from a monkey, seeing that his seed might have passed through all forms of life, he being the last of the creation. As Balaam's ass spoke with man's voice, the serpent that beguiled Eve may have spoken with the same key.

It was necessary to eat the forbidden fruit, or else Cain would not have been born.

The story of Joseph in Egypt bears testimony to the fact that he was "the stone which the builders refused."

Peter must have been a very small pebble then.

First, we are told in Genesis that Joseph was sold for twenty pieces of silver, and, in Matthew, we find the Saviour of the world sold a second time for thirty pieces of silver. Matthew explains it in this wise : "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value." "Now Israel is Jacob.

It will be remembered that they took Joseph's coat, "and killed a kid of the goat, and dipped the coat in blood." Isaiah refers to this garment and also refers to himself,

when he says: "Who is this that cometh from Edom, with dyed garments from Bozrah?" We find a statement in Matthew which goes to prove who is who: "And when he was come into Jerusalem, all the city was moved; saying Who is this?"

In Revelation, John, describing the coming of Christ again, leads us to believe that the coat is not lost: "And he was clothed with a vesture dipped in blood." There will be no mistaking Him when He does come, and Judas will be the first to recognize Him. When Joseph's brethren went down into Egypt to buy corn, they did not recognize their brother, which explains John's meaning: "He came unto His own and His own received Him not." Here we come to "A Wheel within a Wheel;" Philip saith unto Him, "Lord, shew us the Father, and it sufficeth us."

Jesus saith unto him, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, shew us the Father?" Does He not refer here, in its double sense, to the Father of the human race? Our next quotation strengthens the voice of language: "Jesus saw Nathaniel coming to him, and saith of him: Behold an Israelite indeed, in whom is no guile!" The other verses will be found in page 84. Nathaniel here not only acknowledges the son of Jacob, but also the son of Jesse. For he said, "Rabbi, thou art the Son of God, thou art the King of Israel."

Was not David the King of Israel? In Psalms we see the proof of the assertion: "Also I will make him my first-born, higher than the Kings of the earth." In Psalms again, David is told: "Sit thou at my right hand until I make thine enemies thy footstool." And Paul thoroughly understood what this meant: "But to which of the angels said he at any time, sit on my right hand until I make thine enemies thy footstool?" Peter is very bold: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should shew forth the praises of Him who hath called you out of darkness into marvelous light; which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Is there anything plainer than this? Peter tells them that they are a peculiar people, and the same language was used to the Israelites. He relates that in time past, that is, long, long ago, they were not a people, but

are now the people of God ; which had not obtained mercy, but now have obtained mercy. So, after all, our sins are nailed to the Cross, and this is why Isaiah said : " Come now, and let us reason together," saith the Lord ; " though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool."

Therefore, it is plain that all men will be saved, and that our salvation lies in the grave : " O Death ! where is thy sting ? O Grave ! where is thy victory ?" How can a man repay, or how can a man be baptized with the Holy Ghost, unless He be born again ? What theory more graciously shews us the goodness of God ? Not to be born again, who can be saved ? How can the worm fly, unless it passes into the sleeping chrysalis state, and then comes forth with wings ? We see the frog passing through seven stages before it knows itself, and likewise man ; he is like the flower of grass, he withers and passes away, but like the four men in the fiery furnace, he is not consumed.

" There is no death !"

If the throwing of a pebble into the sea effects gravitation, the womb of attraction is made plainer, and the great whale that swallowed Jonah is made clearer to the sense. For, as Jonah was in the depth of the sea, and Christ in the bowels of the earth, we know the meaning of David's expression : " Thou, which hast shewed me great and sore troubles, shalt quicken me again and shalt bring me up again from the depths of the earth." Is this the womb of uncreated night ? Is this the Leviathan that cannot be taken with a hook ? Is this why man is like the dew from heaven, seven times purified ? Does the incoming current, bursting forth from pole to pole, remind us of concrete forms, such as John saw, and which time may do to make the enemies of Christ His Footstool ? Shall corruption finally end its days in golden floors ?

See what Jonah said : " I cried by reason of mine affliction unto the Lord, and He heard me ; out of the belly of hell cried I, and, thou heardest my voice." Now, since there was redemption out of the grave for Jonah, it is evident that our refuge is in the grave. Consequently, all men will be saved. Within this great aorta : " My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." Is this the land of darkness and of the shadow of Death ?

Is it within these walls hope is faintly represented to us? As it requires a current to produce the new invented light, it is but a trifling exhibition of the great artery of this planet, hence, action and reaction, in the smallest particle. If, to empty here, you must condense there, and that such is taking place continually, as we see it in the systole and diastole of the heart, the tides may be explained. Do we imagine the first fire kindled, in Genesis, when the Lord God caused a mist to come up from the earth? What was in this mist; and were those fire drops necessary before man was formed? Now we may see in God's works a compend of the world, and a correlative of every act and thing. We must all cast our bread upon the waters: matter must be renewed. If some men are permitted to practise self-denial, giving over the powers to solve, to others, why should we complain? As rain comes in due season, so do men's thoughts and instincts lead them. What we condemn in others we may do, or have done before. And yet, what is this self-denial? As there is a double meaning in all things, so are there two ways of satisfying nature. One man sins for the pleasure it gives, another man sins by necessity. He that is born in the spirit sins against the will of his mind. Hear what John has to say on the subject: "But as many as received him, to them He gave power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Again, John tells us: "Whosoever is born of God hath not committed sin; for his seed remaineth in him; and he cannot sin, because he is born of God." The philosophy of Paul comes in here still stronger: "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." It is plain now that, what God has put together no man dare or can separate. And therefore those who do separate are not born of God. Consequently, divorcement is the devil's law.

Now we see the divinity of man who, some day, will not think it robbery to make himself equal with Christ.

We have the fact established in Matthew again, that "Man cometh forth as a flower. And he said unto them: Verily, Verily, I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the Kingdom of God come with power." In

speaking of John, He says : " If I will that he tarry till I come, what is that to thee ? " Here we have the death of sleep, and, also, the death of the resurrection. We have a still stronger evidence of John's mission, when we see Christ saying to his Mother : " Woman, behold thy son ! " and to the disciple : " Behold thy Mother ! " And now when we consider how He loved John and how He loved Benjamin, we see a curious relationship between Mary and Rachel. " In Rama was there a voice heard, lamenting, and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they were not. " We read in Psalms : " Thy throne, O God, is forever and ever ; the sceptre of thy Kingdom is a right sceptre. " Paul explains this in Hebrew : " But unto the son He saith : Thy Throne, O God, is forever and ever ; a sceptre of righteousness is the sceptre of thy Kingdom. " In the Lord's supper the three great Mysteries are explained and evolution proven. We see it in Genesis. In the beginning we see the water, the great Spirit and Matter. We see the kernel cracked when the waters were parted. The members of that all agreeing as one, time being ripe, unfolded themselves from chaos, and nature commenced the work of change. Here we learn of the spirit, the water, and the blood, which, in time, would refine itself into that essence pure, the Father, the Word, and the Holy Ghost, and then become unchangeable and immutable. We see in the garden of Eden the natural man, and at the Jordan we see the spiritual man. Death being essential to this change, Paul explains the matter, " For as in Adam all die, even so in Christ shall all be made alive. " Again he explains the inworking of the all : " So also is the resurrection of the dead. It is sown in corruption, it is raised in corruption.

" It is sown in dishonor, it is raised in glory ; it is sown in weakness, it is raised in power.

" It is sown a natural body, it is raised a spiritual body. " There is a natural body, and there is a spiritual body. And so it is written, the first man, Adam, was made a living soul ; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural and afterwards that which is spiritual. What is this salting and refining ? Is it not the spirit, the water and the blood being purified into an equality with the Father ?

We are told by John that He not only came by water, but by water and blood. The Word is water.

We see Him at the marriage feast turning the water into blood by the action of His body, shewing what time may do to make the perfect man fit manna for those who have fellowship with Him. He could not heal, but he felt virtue leaving his body. Man must pass through the fire until he reaches that perfect state—Eternal life. Christ descended into hell—the bowels of the earth, where all things are fashioned and made pure, and then arose from the dead to die no more. See what a grand connection there is between Father, Word, Holy Ghost, and spirit, water and blood. There is and always has been a fellowship between man, or how could conception take place? But when we come to the fellowship of the saints, it is God who ordains our birth. Unto Jeremiah He said: "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee; and I ordained thee a prophet unto the nations."

"All things are double one against another; and that He hath made nothing imperfect; one thing establisheth the good of another." The unfolding truths of nature declare His generation. "I Am what I Am" proves His stature. "To be or not to be" is the great question. But He never looked back, and at the Jordan we see His repletion when the Holy Ghost descended in the form of a dove.

We only speak in part, because this Tabernacle cannot contain ourselves. In death our spirit returns to its bourn, like the carrier pigeon to its home, and the material that made us, to its ashes. As man was formed from dust, so may he return from dust, and build another habitation for his spirit to dwell and complete its occupation.

As grapes make good wine, and return to the vine, like the butterfly that knows where to hatch its egg, in time it may become sweet nectar. Changes may take place as they will, yet, "A man is a man for a' that."

Now we may understand the good man when He says: "Whoso eateth my flesh, and drinketh my blood, hath eternal life." If we will go back to Genesis and see the spirit of God moving on the face of the waters, it will explain both food and drink, and how the son lived by the Father. "Him in me, and me in Him" is simple enough.

We are all in Him, but He is not in all of us. The disbelieving soul is led by that great power, the Prince of the air. But he who believes that Christ is the Son is in the Father, and the Father is in him. "I live by the Father, and the Father lives by me." "The words I speak they are spirit." This is the spirit who did with chaos as he would, and in the latter days offers us that purified body, which is "meat indeed and drink indeed."

This is a fact; this is a truth.

Therefore, "the words that I speak unto you, they are spirit and they are life." He gives us the Word, that we may drink of the living stream; and He gives us the Holy Ghost, that we may be healed and nourished.

This explains John's version of the story: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

I should never grow tired of discussing this subject; but seeing that ye are dull of hearing, I hope, in the not distant future, I shall be permitted to again revert to the subject, and perhaps then ye will be better prepared to accept the truth: "Ye must be born again!" Open the Bible where you will, the same subject will haunt you still. It is the Word of God, and has no compeers. The very first letter in Genesis and the last letter in Revelation shews us Jesus of Nazareth.

In the 3rd chap. of Genesis, the Son is lost; in the 3rd chap. of John he is found. Driven from the garden of Eden, Paradise is lost. Carried up from Bethany, Paradise is regained.

And such is life! Turn it and twist it as you will, there is a destiny that shapes our ends.

As Adam was created, Noah found grace, Abraham called, and Moses given charge over his house, so are all men destined to serve their time and purpose. To send a man into an eternal fire, there to burn perpetually, is not punishment. "Go ye into everlasting fire," refers to an eternal fire, and not you. Yet, this everlasting fire may be synonymous with "forever and ever." Time is everlasting until time is no more. In the latter days we may suppose that a part of time is up. Paul speaks of Christ's time as being the end of the world. Therefore, time is an epoch in the world's history; and when we read in Luke of His coming in the second watch, or in the third watch,

we can readily understand the meaning in Revelation: "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." So we have our epochs, and finally we will have our period. All this goes to prove what is told Daniel: "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever that it shall be for a time, times and an half."

Again, he tells Daniel: "Blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days." So you see, we are waiting, coming and going till the thousand, and three hundred and five and thirty days are accomplished. This is why John will tarry till He comes. And as John was here before, he will come again, and "prophesy again before many peoples, and nations, and tongues, and kings."

What is going on in the circulating fluids is imitated in man. It is this continual ebb and flow that nourishes and makes alive. Man discharges his obligations to nature by so much death and so much life. All things being equal, all things tend to the one and self-same purpose. As the toad throws off his coat and digests another coat, and the shell-fish crawls out of his stony case, and slowly forms a new house, so does man throw off this mortal coil and builds another house capacious to his wants, bringing back with him the indelible prints of time. Dreams, queer thoughts, fear, hatred, love, power and miraculous escape, proves this. Instinct is the chariot on which reason sits. Our flights of thoughts prove that we know more than we are aware of.

And if we are astray, reason listens to our whole narrative. It is by this means that a man glorifies himself. We read in Psalms, "Mercy and truth are met together, righteousness and peace have kissed each other." As man is conceived, so do thoughts take conception and return with reason. Nothing is lost, nothing annihilated. Though a man lose his soul, he will find it. A newspaper set on fire still shows the imprint of the printer's ink. Within that dust that formed man might have been seen:

"Not in the world of light alone,
Where God has built his blazing throne;
Nor yet alone on earth below,

With belted seas that come and go,
And endless isles of sunlit green,
Is all thy Maker's glory seen—
Look in upon thy wondrous frame,
Eternal Wisdom still the same !”

As God reappears with all his parts in every moss and cobweb, so do we see His footprints in the sands of time. As man's heart grieves at every fault, so do the internal depths burn with ire. But it is like the lime-stone rock that melts, yet soothes. The moving power is ceaseless in its course, yet nothing escapes cleansing :

“ No rest this throbbing slave may ask,
For ever quivering o'er his task,
While far and wide a crimson jet
Leaps forth to fill the woven net,
Which in unnumber'd crossing tides
The flood of burning life divides,
Then, kindling each decaying part,
Creeps back to find the throbbing heart.”

The living cells within us, like the waxen tubes of the talking machine, return to us reversed, and then man repeats his whole history :

“ Mark then the cloven sphere that holds
All things in its mysterious folds,
That feels sensation's faintest thrill,
And flashes forth the sovereign will ;
Think on the stormy world that dwells
Lock'd in its dim and clustering cells ;
The lightning gleams of power it sheds
Along its hollow, glossy threads !”

And so with our senses ; when we dwell on spiritual things too long, the light within reflects its ray and magnifies the object as on canvas. Like looking at a thing steadfastly, we may transfer its true image on plaster. He who is bold enough to look straight at the sun may reflect its form and color on the walls of his bed-chamber.

“ See how you beam of seeming white
Is braided out of seven-hued light ;
Yet in these lucid globes no ray

By any chance shall break astray.
Hark, how the rolling surge of sound,
Arches and spirals circling round,
Wakes the hush'd spirit through thine ear
With music it is heaven to hear."

"I go the way of all the earth!" Do we not all pass through that great vortex which first commenced its course when the spirit moved upon the face of the waters? It was there that this huge, unshapen mass took form, turned on its axis and moved in its plane. It is the jet that keeps all things in their place, hence centripetal and centrifugal forces. And now we have several other facts to prove man's return, even though our songs indicate it. We read in Genesis: "There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men which were, of old, men of renown."

Paul in his epistle to the Corinthians, page 77, speaks of death oft.

To whom should we liken Jacob, and what resemblance is there in him and Moses? The Lord said unto Moses: "And thou shalt say unto Pharaoh: Thus saith the Lord, Israel is my son; even my first born." Is this the first born that builded a city? Is this why Moses was a son over his own house? It is a strange fact, too, that Moses is called in the 3rd chap. of Exodus, and the same voice called Samuel in the 3rd chap. of Samuel. Do men live over again to continue the history of events? Jacob made a vow, and so did the good man vow. Search the Scriptures and see if those vows were paid.

We see Eve, after a long lapse of time, bearing children again. Do we learn here why Moses made a law forbidding incest? Is it not natural to suppose that Eve followed her banished son, and like the daughters of Lot helped him to get a name in the earth? May we not suppose, too, that the two-fold disaster caused enmity between our progenitors?

We may learn, on perusing the Scriptures carefully, why the children of Israel were such a stubborn people, and why God watched them with such care. Adam's own sins, the sins of Eve, and the crime of Cain may explain

why. By taking these facts into account we may understand the language of Paul: "He cannot deny himself!" When we read of the hatred of Saul towards David, we are reminded of the persecution of Paul towards the Church. And the Church are those who preach Christ crucified and Christ the Son. To believe in Him one must overcome, and to overcome one must accept what he told Nicodemus: "Marvel not that I said unto thee: Ye must be born again." Read the Bible carefully, and ye will find thousands upon thousands of facts not yet recorded. I once gazed steadfastly at a picture representing a grove, and though told there were other things besides trees, I could discern nothing else. Requested to look again, however, I finally saw all kinds of animals. If an artist can hide the skill of his profession, why not God the Wisdom of His Word? There is nothing that may not be solved. Those great pyramids, a stumbling-block to explorers and travelers, may be solved, too, step by step. Those brawny arms of the Egyptians would well represent the lever, and the stair-case the fulcrum. Here ends my tedious task for the present.

[The End.]